

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE

PUNJAB, NORTH-WESTERN PROVINCES, OUDH,

AND THE

CENTRAL PROVINCES.

Received from the 16th to the 21st of November, 1869.

THE *Ukhbar Alum* of the 11th of November, the *Punjabee Ukhbar* of the 12th, and the *Muir Gazette* of the 13th, do not require particular notice.

The *Allypore Institute Gazette* of the 12th of November publishes an article on Female Education in India. The writer is of opinion that native noblemen ought to pay some regard to the education of women. The Government is anxious that females should be educated, and no longer live in a state of ignorance, in which they have been bred and brought up; that the trouble and difficulty attendant upon female education should be abolished, and that it should be encouraged in every way. He goes on to say that up to this the English Government has not done more than advise the measure of education for native females, because any more active measures might have been misunderstood, and have caused dissatisfaction and annoyance in Hindoostan. But he considers that this very consideration shown by Government should be sufficient to prove to Hindoostanees that, while approving to the utmost of the measure, and showing an anxiety for it to be carried out to the utmost, there is no attempt made to enforce what might not be in accordance with the wishes of the people. He goes on to say, that "by this leaning towards the measure on the part of Government, Hindoostanees should

be led to leave off their ancient prejudices, show a desire on their own part to educate their females, and take a pleasure in promoting the measure to the utmost of their ability." He points out that it is high time that his countrymen should throw off the yoke of ignorance, and become enlightened. He expresses grief at those who are so neglectful of their own interests, and will not be roused from their lethargy. He proceeds :—"In some places, in consequence of the efforts made and the encouragement given, some, in their ambition, have opened female schools; but up to this we look upon the thing as of no stability, because generally the foundation of these schools rests upon the fact that some man of rank, in his desire to please the Government, has established a school, collected together a few poor and low people to attend it, and has thus become able to boast that, by the encouragement he has given, a school has been established. The Government will soon find out that a certain person has taken forward steps in this way, to act up to the views of Government; and, besides this, such people do not consider whether any good results will follow their work. Moreover, they do not care to send their own daughters to such schools, as generally those who go by the name of nobles, however they may be anxious—on account of the favour of Government—that schools for females should be established, do not care to be mixed with them; and the poor people who now-a-days take pleasure in the education of their children, will, after a short time, be far superior to the men of rank and nobility; and their female children, by reason of education, will be so civilized and well-conducted, that the real nobles of the time will be only so in name when compared with them. We wonder how those respectable men can approve of the unfitness and want of civilization in their women. Why do they not approve of educating them? The treasures of knowledge are, without doubt, the best adornment of human nature; then why is ignorance approved of? Are women, in their opinion, without souls, or desires, that they are only thought worthy of being kept like other animals? To be without those things,

which are necessities of human life, is to be in a state of barbarism. Of course, those who raise objections on religious grounds are not so much to blame; but otherwise we cannot understand why they object. If Government placed restrictions or conditions on education which were against the people, and might engender ruin on Hindoostanees, or if there was any undue interference on the part of Government, then doubtless this educational scheme might be set down to some secret views; but when the Hindoostanees have in every way been made to possess self-power, and the Government does nothing but advise, we cannot understand it, and can only attribute it to the old, false ideas, which lead them always to look upon any new work as defective," &c., &c. He continues:—"If our countrymen would remove this stink of ignorance from their senses, and in its place accept the scent of knowledge, how good it would be for them! Knowledge is, without doubt, the life of human nature; ignorance is its death. Enough; how pleasant it must be to reflect that while they be live-hearted, their wives or women, who are the comfort of their lives, are dead-hearted. By this argument it is not our intention to recommend the removal of the *pardah* and modesty from women, or to educate them and give them self-power; our only meaning is that, notwithstanding a due regard to all these things, they should be educated and made to know how good it is, and how much advancement there is in it for them. And this movement of ours is intended more especially for those who wear the medal of nobility, and on whom the thoughts of the country rest, by or through whose means our country can become renowned, as becomes a worthy and an honorable country. There can be no advantage or benefit in their remaining aloof, and, for the sake of pleasing Government, get up schools for ten or twenty low people. Is there any benefit to Government in this, by which they so deceive the Government? The Government has suggested this entirely for the advantage of the people; and, if they will regard it, they will themselves reap the benefits, while those very men who they look upon as low

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and have been put by them in schools, will be the first to laugh at them, and consider themselves above them. And, as respectable people now dislike to mix up their females with those of lower rank, in the same way when the latter are educated they will not care to associate with those respectable women who, in consequence of their ignorance, are as savages to them, while much worldly work which is done by the lower classes—and by abstaining from which the respectability of the respectable women alone is supposed to be made known—they, the respectable ones, will have to perform.” The writer concludes by again calling upon the respectable classes of his fellow-countrymen to exert themselves in the interests of their country.

The *Koh-i-Noor* of the 13th of November, alludes to the arrival of some document from Bombay to Moulvie Syud Hoosein Ali Khan, Muftahid (one who wages war against the infidels), to the effect that a recluse at Medina was sitting reading the Koran, when all at once he heard a voice saying to him “*Ah Abid!* how long will untruths, and fraud, and deceit flourish in this world, and meet with encouragement? Do you not know that all this famine, sickness, and misfortune that is going on in the world, is the result of this? For this the wrath of God is shown; and, until these great sins are removed, famine, sickness, &c., will continue. *Abid* wrote this to the *Hakim* of Medina, who gave notice of it to the Sultan of Turkey; from Turkey the news went to Bombay, and from Bombay it has arrived here.”

The *Unjumun Hind* of the 13th of November, and the *Rohilkhund Ukhbar* of the same date, do not call for special notice.

The *Julwatoor* of the 15th of November publishes the following under the heading “Abridgment”—

“No work in this world has ever yet reached perfection,
Whatever is seized, let it be done in moderation.”

“The present Government keeps the one object—Reduction—in view, and the departments are being swept very clean. It

must not be thought that the Government has arrived at its real mode of Government. But look on; or let us see how long this colour and mode will be kept up.

"We have seen it mentioned in one paper that the Governor-General's idea is to decrease the number of Deputy Collectors and Deputy Magistrates; and in the same way, in other departments where reductions have not been made, we know (which God forbid) the same measures are likely to be adopted, because it is quite clear that the great desire of Government is to equalize the expenses and the income of the country: and to make up the present deficiency in the treasury is now the thing; then what is there left that will not be done?"

"This is but the dawning of love! wherefore do ye cry?
Look on to the future before you, and see what will befall!"

"Our readers will remember that in one of our articles we stated that if the Government desires to lessen its expenses, it ought to touch the pay of those who are in receipt of Rs. 2,500, or so, and then see how soon the treasure chest would fill. And now we think of it, we find that there are many appointments in which we have not yet heard of any reduction of pay. Enough; we say that in the first place the appointments of the Sudder Board is open to reduction, and there is no real necessity for it, as the appointment of Commissioner is quite sufficient for all purposes; and in the same way in the Collectory Department, in which there are many Assistants and Joint Magistrates, which are superfluous. One Deputy Collector is sufficient for the Magistrate of a district; therefore, to abolish this extravagance would be but right. In the same way the pay of Rs. 500 and Rs. 700 in general to Europeans appears extravagant, and those Europeans who are superfluous members, ought to be at once reduced." The writer promises to return to the subject at greater length.

Allusion is made to some tyrannical order passed by the Rajah of Cutch, affecting the Mussulmans. The writer considers that the Political Agent, or the Government of Bombay, ought to admonish the chief.

The *Lawrence Gazette* of the 15th of November, and the *Gwalior Gazette* of the 7th, do not require special notice.

The *Noor-ool Ubeer* of the 15th of November, in mentioning the visit of His Excellency the Viceroy to Allahabad, says that the Maharajah of Rewah was there in English clothes, riding on horseback beside His Excellency; and such was the similitude between him and the *Sahib Ungraizee*, that the spectators could not discern the difference. Moreover, many did not recognise him. "It is a good thing that Hindoostanee Rajahs and Maharajahs follow the habits and customs of the European gentlemen. A few days ago it was said that the Maharajah Jeypore danced with the respected lady of Lord Mayo at an Assembly; and to wear the English dress is no very great thing. In former days, it was not customary to wear trowsers, &c., but by going into the Durbar of the King it was adopted, and among the ancient Rajpoot families the same custom is observed even at the present day, which, in the time of those *Sulateens*, their forefathers followed. If, therefore, this is the age of the English, then, in accordance with the times, the English dress ought to be adopted; but in that case, as only change of dress is observed, it appears but empty mockery. It would be good taste to adopt other habits, so pleasing in the wise *farung* (foreigners), such as industry, vigilance, the attainment of knowledge," &c., &c.

Concerning the Sultan of Turkey, it is said that some *Sirdar*, who is a well-wisher of the Sultan, has informed him that "until he acquires the wealth of England, the knowledge and wisdom of France, and the army of Russia, there will be neither firmness, strength of resolution, nor power in his empire." Concerning the Russians, it is said that they are powerful enemies of Turkey; that they have made great progress from the time of Peter the Great; and from the time railroads have been established in their country, their power has increased. The writer, therefore, fears that the Russians are advancing steadily in Asia, while England, in careless indifference, sits looking on, &c., &c. (This article appears to have been translated from some English paper.)

The *Nussem Jounpore* of the 16th of November, the *Benares Ukhbar* of the 1st, the same paper of the 8th, and the *Mahoa Ukhbar* of the 10th, do not require special notice.

The *Karnama Hind* of the 15th of November publishes a long article concerning the Province of Berar: how that it was formerly under the Hyderabad Government, &c., &c., how it fell into and remained in possession of the English Government, and how, through the wisdom of the Secretaries, a stamp of the Nizam's should be brought into use, and no English stamps be recognized, "which plan was unwillingly accepted by the *sahib* contractor, and orders were sent to all Departments." The writer adds,—“We are sure that the new stamp will come into use from the commencement of the new year, and the sign of the Nizam's possession, *Alamât*, will be made apparent. Wise men who see and reflect on this will award due praise to the wisdom and firmness of the Agent.”

The *Benares Gazette* of the 15th of November, the *Sholator* of the 16th, the *Nujm ool Ukhbar* of the 17th, the *Mujm-ool Bharain* of the 18th, the *Oordoo Delhi Gazette* of the 20th, the *Khair Khwah Punjab* of the third week in November, the *Bhiddia Bilass* of the 6th of November, and the same paper of the 13th, do not require special notice.

The *Mofid Am* of the 15th of November mentions that the Ameer Abdool Moolk, Prince of Bokhara, is anxious to come into Hindoostan, and have an interview with the Governor-General. The writer adds, that it is certain that the Government will receive him with the dignity due to his rank. He goes on to say, “but it appears to us that his visit and conversation with the Governor-General about Russian affairs will be of little use; except that, perhaps, the affairs of Bokhara may by degrees be made known. It is not likely that any other advantage will be gained, because it would not be good policy for the Government to side with, or aid him; nor is it possible at this distance to do anything, especially as the

country of Affghanistan intervenes. The Government has nothing to do with Bokhara; although, had it been from the first under the protection of the British, interference would have been a necessity; and the Bokharees would have been freed from the claws of the Russians. But in any case it appears that the Prince has either arrived or is about to arrive in Hindoostan. Now, after the interview between Shere Ali Khan and the Governor-General, this other event will come to pass, by which the intentions of the Russians may be seen through, and the effects of which have now begun to reach Hindoostan."

The *Oudh Ukhbar* of the 16th of November, referring to what appeared in a former paper concerning the Mahomedan controversy about the propriety of Mahomedans eating with the Jew and the Christian, publishes notes from the *Koran* in reply.

The *Punjabee Ukhbar* of the 19th of November publishes some remarks upon the necessity of encouraging the planting and growth of trees, &c., in Hindoostan. The writer, after stating that this subject has been talked a great deal about, and that much has also been written, but that all has gone for nothing, and no interest has been shown on the part of Government, proceeds to say that great benefits will accrue to Government by the cultivation of trees, &c., besides the measure being quite necessary for the good of the country. "We do not say anything about the present state of the forests in India or their management; but we wish the Government to regard those advantages,—which it might take upon itself to do, as has already been done in the Punjab,—with regard to wood for fuel, by which profits can be gained by land-owners as well as by planting trees in land not their own," &c., &c. He goes on to say that there are no difficulties in the way; that there is no necessity for increased outlay; that trees which flourish in Hindoostan can be produced in the worst soil, and with little or no labour. The "bábūl" is an instance given, "which tree grows luxuriantly on the

oldest brick-kilns, and remains green; however bad the soil in which it has taken root. On the borders of the Ganges river, trees seldom flourish; but the bábúl may be seen there; and among other advantages this tree is said to possess, over others, that of keeping alive when it is a little above ground, is mentioned; so that if it is spared by cattle there is no danger of its not coming to maturity. The writer says that with ordinary care the bábúl will in six or seven years yield large profits to the owner, after defraying its own expenses. He proceeds to enumerate the benefits to be derived from planting the bábúl tree. How there are hundreds of miles of waste land on the borders of the Jumna river up to Delhi; and this he argues would afford great advantages if planted with bábúl trees, as they could easily be transported down by water, when cut. And in Rajpootana he says they would be a great acquisition, as they flourish in sandy soil and without water; and he concludes by stating that the cultivation of these trees in Rajpootana might beneficially influence the atmosphere, in increasing the rain-fall, &c.; and "when rain falls, and the season is a good one, the grain produce will be great, and the good effects felt in the country towards the west."

The *Jugat Samachar* of the 8th of November does not call for special notice.

The *Murdhurmint* of the 8th of November comments upon the recent reductions in the several Departments. The writer gives it as his opinion that the Civil Service is the most expensive item of all, and therefore "where there is no absolute necessity for Englishmen in certain offices, Hindoostanees conversant with English ought to be substituted; by which arrangement the Government would effect a great saving, and the people of India be more glad." He goes on to say "that when their work or employment can be dispensed with, they will be ready to protect the peace of the country. The gentlemen who come out from England cost the Government a great deal of money, and the pay they receive is very high; therefore this custom is not economical."

Again, things that can be made in Hindoestan should not be brought from England at an extravagant expense: for instance, guns, gunpowder, and other munitions of war; light clothing, paper, and medicines.

"Then the European Army is excessive, and ought to be reduced. Those people of Hind, who proved faithful, ought to take the place of the European troops; and the Government ought to bring the people under subjection by kindness, and give work to those who need employment, in order that they may gain their livelihood."

"In conclusion, it is necessary to do away with all superfluities, and keep only what is absolutely necessary; when the revenue is in a flourishing condition, an increase can be made."

The *Ukhbar Benares* of the 4th of November mentions that about ten miles from Benares is a place called Khurrah, in the Bhoomb district, where there is a school where, says the writer, "such a very great absurdity took place that the pen hesitates to make it known; but we must tell it: all at once the school *baithgaya* (sat, or sunk down). In it were one hundred and fifty persons, masters and children, who were buried alive in the ruins, and all died. Some eight children were absent at the time, and they escaped; but one hundred and forty-two died. God's will!"

Under the heading "Jhansie," it is remarked that the news is that the Governor-General has reduced the honour of the "Shandee Sirkar" by three guns in his salute, and that the fourth grade chair will be allotted to him in the English Durbar. On receipt of this news, the Maharajah went off at once to Calcutta to settle the point.

The same paper, of the 11th of November, in the epitome of Benares news, denies the truth of the above and quotes a paper called the *Shubsoochick*, No. 48, of the 31st of October, from a letter from Jhansie.

The *Scinya Benaudh* of the 14th of November does not call for special notice.

The following Vernacular newspapers have been examined in this report, viz. :—

No.	NAME OF PAPER.	WHERE PUBLISHED.	DATE.		WHEN RECEIVED.	
			1869.		1869.	
1	<i>Ukhbar Alum,</i> ...	Meerut, ...	Novr. 11th		Novr. 16th	
2	<i>Punjabee Ukhbar,</i> ...	Lahore, ...	" 12th		" 16th	
3	<i>Meerut Gazette,</i> ...	Meerut, ...	" 13th		" 16th	
4	<i>Allygurh Institute Gazette,</i> ...	Allygurh, ...	" 12th		" 16th	
5	<i>Koh-i-Noor,</i> ...	Lahore, ...	" 13th		" 16th	
6	<i>Unjumun Hind,</i> ...	Lucknow, ...	" 13th		" 18th	
7	<i>Rohilkund Ukhbar,</i> ...	Moradabad, ...	" 13th		" 18th	
8	<i>Julwatoor,</i> ...	Meerut, ...	" 15th		" 18th	
9	<i>Lawrence Gazette,</i> ...	Meerut, ...	" 15th		" 18th	
10	<i>Gwalior Gazette,</i> ...	Gwalior, ...	" 7th		" 19th	
11	<i>Noor-ool Ubsar,</i> ...	Allahabad, ...	" 15th		" 19th	
12	<i>Nusseem Jounpore,</i> ...	Jounpore, ...	" 16th		" 19th	
13	<i>Benares Gazette,</i> ...	Benares, ...	" 1st		" 20th	
14	<i>Ditto,</i> ...	Ditto, ...	" 8th		" 20th	
15	<i>Malwa Ukhbar,</i> ...	Indore, ...	" 10th		" 20th	
16	<i>Karnama Hind,</i> ...	Lucknow, ...	" 15th		" 20th	
17	<i>Benares Gazette,</i> ...	Benares, ...	" 15th		" 20th	
18	<i>Sholatoor,</i> ...	Cawnpore, ...	" 16th		" 20th	
19	<i>Nujm-ool Ukhbar,</i> ...	Meerut, ...	" 17th		" 20th	
20	<i>Mujma-ool Bharain,</i> ...	Loodiana, ...	" 18th		" 20th	
21	<i>Oordoo Delhi Gazette,</i> ...	Agra, ...	" 20th		" 20th	
22	<i>Khair Khwah Punjab,</i> ...	Goojranwalla, ...	3rd week.		" 20th	
23	<i>Bhiddia Bilass,</i> ...	Jummoo, ...	" 6th		" 21st	
24	<i>Ditto,</i> ...	Ditto, ...	" 13th		" 21st	
25	<i>Moofid Am,</i> ...	Agra, ...	" 15th		" 21st	
26	<i>Oudh Ukhbar,</i> ...	Lucknow, ...	" 16th		" 21st	
27	<i>Punjabee Ukhbar,</i> ...	Lahore, ...	" 19th		" 21st	
28	<i>Jagat Samachar,</i> ...	Meerut, ...	" 8th		" 16th	
29	<i>Murdhurmint,</i> ...	Joudhpore, ...	" 8th		" 16th	
30	<i>Ukhbar Benares,</i> ...	Benares, ...	" 4th		" 20th	
31	<i>Ditto,</i> ...	Ditto, ...	" 11th		" 20th	
32	<i>Sumaiya Benaudh,</i> ...	Nynce Tal, ...	" 14th		" 20th	

(True translation,)

GEORGE WAGENTREIBER,

Government Reporter on the Vernacular Press,

DELHI :
The 1st December, 1869. }

Upper India.

The following Vernacular newspapers have been examined in this report, viz:—

No.	Name of Paper.	Where Published.	Date.	When Received.
1	Uttar Hind.	...	Novr. 1889	Novr. 1889
2	Pravasi Hind.	...	1889	1889
3	Uttar Hind.	...	1889	1889
4	Pravasi Hind.	...	1889	1889
5	Uttar Hind.	...	1889	1889
6	Pravasi Hind.	...	1889	1889
7	Uttar Hind.	...	1889	1889
8	Pravasi Hind.	...	1889	1889
9	Uttar Hind.	...	1889	1889
10	Pravasi Hind.	...	1889	1889
11	Uttar Hind.	...	1889	1889
12	Pravasi Hind.	...	1889	1889
13	Uttar Hind.	...	1889	1889
14	Pravasi Hind.	...	1889	1889
15	Uttar Hind.	...	1889	1889
16	Pravasi Hind.	...	1889	1889
17	Uttar Hind.	...	1889	1889
18	Pravasi Hind.	...	1889	1889
19	Uttar Hind.	...	1889	1889
20	Pravasi Hind.	...	1889	1889
21	Uttar Hind.	...	1889	1889
22	Pravasi Hind.	...	1889	1889
23	Uttar Hind.	...	1889	1889
24	Pravasi Hind.	...	1889	1889
25	Uttar Hind.	...	1889	1889
26	Pravasi Hind.	...	1889	1889
27	Uttar Hind.	...	1889	1889
28	Pravasi Hind.	...	1889	1889
29	Uttar Hind.	...	1889	1889
30	Pravasi Hind.	...	1889	1889
31	Uttar Hind.	...	1889	1889
32	Pravasi Hind.	...	1889	1889

(From the ...)

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The ... 1889.